



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.

"Go ye into all the World and preach the Gospel to every creature."

CONSTANTINOPLE.

EXTRACTS FROM THE JOURNAL OF MR. GOODSELL IN THE MISSIONARY HERALD.

This journal of Mr. Goodsell was kept at Buyu Dere, a village twelve or eighteen miles above Constantinople, whither he removed with his family, after the great conflagration in that city. The introductory remarks will make known the circumstances under which the journal was written.

With the copious notes and journals which I lost on the second of August, in the conflagration of Pera, I lost also all traces of my first, and of course, my most vivid impressions of the imperial city with its inhabitants, and customs, and public monuments. After that event, I was for a considerable time occupied in making provision for our temporal comfort. This was the more difficult, as so many thousand of persons were in circumstances similar to our own, and the demand for almost every thing being, of course, much greater than could be immediately supplied. There were, also, at the same time frequent and not unfounded reports of cholera morbus, plague, and such dreadful conflagrations, as Constantinople and its suburbs, it is said, never saw the like before. Indeed, both life and property seemed so insecure, and such precautions and efforts were necessary to preserve both, that we had little opportunity or disposition to attend to any thing else.

Aug. 21, 1831. Sabbath. Preached at Commodore Porter's. He has just arrived as American Charge d'affaires, and has kindly opened his doors for public worship on the Sabbath. All the American travellers, and visitors who happened to be in the village attended; among whom were a Jew, a Quaker, an Episcopalian, Socinians and Congregationalists. The subject of the discourse was, *Searching the Scriptures*.

Promising Armenian Young Men.

Aug. 22. A papal Armenian youth has lately accosted me several times in the street, and expressed a wish to converse with me on religion, and to become a Protestant. He also informed me that his brother and several other young men of his acquaintance were of the same way of thinking with himself. This evening he and his brother called, and we had a long and interesting conversation. They appear to be intelli-

gent and well educated youth, with minds awake to inquiry and open to conviction. They had been destined by their friends for the priesthood, and had been sent to the papal Armenian convent of St. Lazarus, in Venice, to receive the necessary preparation. But after pursuing their studies there for some time, they became acquainted with an English Protestant, by whose means their former faith was shaken, and their religious views so changed, that they could no longer think of remaining in the convent. They accordingly returned home, to the no small grief of their friends, and with a disgust to the superstitions they had formerly cherished. They are now very desirous of prosecuting their theological studies in England or America, and of becoming Protestant clergymen.

I have also seen recently a young man from Constantinople, who likewise thirsts for knowledge, and is very anxious to go to England or America to acquire it. He belongs to the old Armenian church; is of a modest appearance, and great promise; and, in addition to the Turkish and Armenian languages, he already understands English, French and Italian. No literary institution suitable for these and such like youth is to be found here. A school of a high order is much needed; and judging from what little experience we have had in former years, such a school here would be far preferable to sending the young men abroad for an education, unless they were able and willing to support themselves.

25. Was visited again last evening, as well as the evening before, by the two papal Armenian youth, mentioned under date of the 22d. After answering their queries respecting various passages of scripture, and conversing with them on the nature of the gospel, I lent them some of our Armenian-Turkish tracts to read.

It would be very easy indeed to provoke disputation, and make a great deal of noise here, but wisdom seems to dictate a more quiet way. Schools are much wanted for the rising generation, and the great mass of the people are in darkness, and need enlightening, rather than be drawn into controversy. And in an unostentatious, quiet way, much good may, with the divine blessing, be done; whereas, by a contrary course, there would be danger that all our operations, and also those of the Bible Society would be entirely obstructed. "He shall not strive nor cry; neither shall any man bear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." May He who "hath abounded towards us

in all wisdom and prudence" grant that we also may abound in the same towards our fellow-men!

Public appearance of the Sultan.

Sept. 9. Went with some American gentlemen to a village on the Bosphorus, called Beshik Tash, to see the Sultan as he went to the mosque. We obtained a good situation, and had a near and good view of him. He went with less pomp and ceremony than on a former occasion, when I saw him at Constantinople. He had then just returned to the capital after an absence of several weeks, in visiting Gallipoli, Adrianople, and other places; and the crowds that assembled to see him were immense. Sand was brought and strewed upon the pavement the whole way from the seraglio to the mosque, called sultan Benjazet, in the centre of the city, for his horses, which were most richly caparisoned, to prance upon; his pages attended him; the troops were reviewed by him; the batteries saluted him; and the whole beauty, fashion, wealth, and magnificence of the imperial city seemed to be poured forth to do him honor. We stood on a stall at the angle of the street, near the mosque to which he was going, where the concourse of people was greatest, and where we had the best view of him and of the splendid scene. His large dark eye rolled in an easy dignified manner over the gazing multitude, while from among them not a whisper was uttered not a handkerchief waved, not a knee bent in adoration, not a breath heard, but every eye was riveted on his as if by enchantment. The moment, however, before he appeared, every one seemed anxious to place himself in his best attitude. The ladies adjusted their yasmacks; several fine looking young men, whose religion, I suppose, will not allow them to use brushes made of hogs' bristles, brushed their boots with their hands; and an old and brazen-faced Israelite passed forward through the crowd, in order to be ready to present to the grand seignior the written petition, which she held in her hand.

The occasion to-day being only an ordinary one, his attention, as he passed us, was wholly directed to ourselves; and he fixed his keen eyes upon us with such intenseness, that I had more than once to close my own, in order to escape the penetrating gaze of his. His appearance on horseback is grand and imposing. His countenance is open, bold, and full of majesty. I have seen no individual in his dominions who had a face more in accordance with our ideas of one befitting a Sultan than his own. On foot, the crookedness of his legs renders his walk ungraceful. It is said he never rides a horse more than one year. When he goes to prayers, all these horses, which after he has ridden them a year, can be used by no other, are always conducted with him to the mosque; and being decorated with trappings of gold, and brilliants, and being full of flesh and fire, they dance along with lofty mien, and contribute much to the splendor and magnificence of the scene.

SANDWICH ISLANDS.

PLAN OF A HIGH SCHOOL FOR TEACHERS.

The incompetency of the 500 or 600 native teachers now employed in the schools at the Sandwich Islands, and the importance of training a supply of such as possess higher qualifications, have long been felt by the missionaries; but various difficulties have

stood in the way of making any systematic and thorough improvement in this respect. There was no series of books in the language, in any department of science or literature, adapted to conduct the opening minds of a people, before utterly uneducated, up from the lower to the higher gradations of knowledge. The first object with the missionaries, in this department of their labors was to prepare elementary books and to multiply copies, so that the ability to read intelligibly might become as extensive as possible. Their next object was to translate the Scriptures, and thus put it within the power of the whole population who would take the trouble to learn, to read the word of God in their own language. But when these objects were accomplished much still remains to be done. The work of *educating* the whole nation was to be performed. The minds of the people must be nourished, strengthened, and taught to act. The fields of knowledge must be opened and the people encouraged to roam through them. To this task the teachers which had been employed were altogether incompetent. Their own stock of knowledge was soon exhausted, and as they could teach the pupils little more than to spell and read, and no power to awaken deep and continued interest, it was seriously feared that, without some new measures on their part, the attention to the schools would be diminished and the progress of the people in knowledge would be checked.

At a general meeting of the missionaries at Honolulu in June, 1831, the following resolutions were adopted:

Resolved, That we consider the education of the natives of these Islands generally, and the preparation of some of them in particular for becoming teachers of religion, as holding a place, of great importance in our missionary labors.

Resolved, That, though we consider the present situation of this people as requiring all our efforts in the way heretofore directed; yet we believe this subject of sufficient importance to demand the exclusive time, attention, and labors of one of our number.

Resolved, That, relying on the strength of the Great Head of the Church, we agree to establish a High School, for the purposes above mentioned, and on a plan hereafter to be submitted.

Resolved, That the school go into operation as soon as suitable accommodations for the principal and scholars shall be ready; and that we show a plan to the chiefs, and invite them to co-operate with us.

The design of the school is thus stated.

It is the design of the High School to instruct young men of piety, and promising talents; in order that they may become assistant teachers of religion, or fellow-laborers with us in disseminating the gospel of Jesus Christ to their dying fellow-men.

In connection with the foregoing, it is also the design of this institution to disseminate sound knowledge throughout these islands, embracing literature, the sciences, and whatever may tend eventually to elevate the whole mass of the people from their present ignorance, that they may become a thinking, enlightened and virtuous people.

Another design of the High School is to qualify native school teachers for their respective duties; to teach them theoretically and practically, the best method of communicating instruction to others.

The school is placed under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school;" who are also to examine the school, the plan of instruction, the progress and qualifications of such as seek admittance to it, and annually report on these several points to the mission. Messrs. Richards, Bingham, Thurston, and Whitney were appointed directors, with Mr. Andrews, who was also appointed the principal. Lahaina was fixed upon as the location of the school.

The statement proceeds to point out the duties of the principal, the qualifications of scholars, and the course of study.

It is designed that a piece of land shall be connected with the institution, and the manual labor system introduced as far as practicable; that the scholars may not only support themselves, but be enabled to furnish their own stationery, and such other articles as will be necessary in pursuing their studies.

Temperance Reform.

DR. HEWITT'S ADDRESS.

The following sketch from the Chr. Watchman of Dr. Hewitt's address before the Am. Temperance Society, will be read with interest.

The following Preamble and Resolutions were offered by Rev. Dr. Hewitt, and adopted:—

"As the use of Ardent Spirit is not only needless, but hurtful; as it tends to form intemperate appetites and habits, and while it is continued, the evils of intemperance can never be done away; as it causes a great portion of the pauperism, crimes and wretchedness of the community, increases the number, frequency and violence of diseases, deprives many of reason, and brings down multitudes to an untimely grave; as it tends to produce in the children of those who use it a predisposition to universal deterioration of both body and mind; as it tends to prevent the efficacy of the Gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds,—Therefore, Resolved, That the traffic in Ardent Spirit, is an immorality; and ought to be viewed and treated as such, throughout the earth."

Mr. Hewitt remarked that he should not attempt to prove the immorality of the traffic in ardent spirit to the audience then before him, as they were no doubt already convinced of the fact, but should confine his remarks principally to facts relating to the cause of Temperance in Europe. He appeared before the meeting by appointment in behalf of the British and Foreign Temperance Society; and it was his wish to propose to the meeting the accomplishment of an object of great importance. This was, to have a suitable Agent appointed who should immediately proceed to London, and receive an appointment from the British and Foreign Temperance Society, and then go over to the Continent and establish a Temperance Society in every capital of Europe. This he thought was the only way in which an effectual stop could be put to the evils of Intemperance; and it might easily be done in this way. A combination against it should be formed among the different governments, similar to that which declares the Slave trade to be piracy; let the traffic in ardent spirit be declared to be piracy, and treated as such; every distiller deemed a land pirate, and every retailer the follower of pirates, and the work will be

done. He had no doubt as to the practicability of forming Temperance Societies in every country of Europe. Interest will induce the several Sovereigns to favor the design, however contrary it may be to their own practices. HOWARD, shielded by the broad mantle of charity, passed safely throughout Europe, and was every where received with attention and respect; and a Temperance Agent would be received in the same manner, and meet with as great success. Some of the highest officers of the government in Great Britain, both of Church and State, are active promoters of the Temperance reformation, among whom are the Archbishop of Canterbury, the Bishop of London, the Lord Chancellor, Mr. O'Connell, and other distinguished individuals. Through these it would be easy to procure an introduction to the heads of the nation, and to receive letters to their ambassadors in the different courts of Europe, instructing them to afford the agent every facility in the accomplishment of his great object.

He said it was very desirable that the agent should go from this country, as it was here that the Temperance reformation originated; and an American would be received with every possible respect. He had repeated proofs of this during his stay in London. There is more sameness of opinion between Englishmen and Americans in relation to great and benevolent objects than is generally thought on this side of the water. They do not object to having it thought that both are laboring in the same way to effect the same object. They made Mr. H. the offer to become the General Agent of the British and Foreign Temperance Society, to travel throughout Great Britain for the purpose of establishing Temperance Societies; and if Providence should open the way, all over the world; and (said he) if they had no objection to me as their Agent, they would have no objection to any other who should present himself with the proper credentials. In fact, the Society was formed through my own instrumentality; it is the first born son of our American Temperance Society; it is our own altogether! Besides, there is a great deal of unanimity in the characters of those who took the lead in the Society. They yielded to me in many things, and in some where I query whether we should have yielded to a foreigner in similar circumstances. They objected to forming a Society on so broad a basis as was proposed, saying that the ground rightfully belonged to the Am. Temperance Society, and it would not be right for them to occupy it; they thought it belonged to the Americans to step forth and disseminate the principles of Temperance among the nations of the earth. He was invited to dine at the house of Rev. John Pye Smith, a distinguished friend of every benevolent object. The proposal to drink as usual to the health of King William, which Mr. Hewitt declined doing, led to a conversation on the subject of Temperance, and two or three set speeches were made; and these opened the way for the meeting at which the British and Foreign Temperance Society was formed. Among the persons present on the occasion alluded to, was a Swiss gentleman, who took a deep interest in the subject, and very strongly urged Mr. H. to go with him to Switzerland, and establish Temperance Associations there. He would go with him from canton to canton, from village to village, to introduce him and assist in the work. A gentleman from Germany also was anxious to have him visit that country. These and similar facts were sufficient to prove that a republican, a citizen of the United States might go throughout Europe, and establish little republics in every principal place, in the form of voluntary Temperance Associations. The Am. Temperance Society had done well thus far, and been instrumental in doing much good. But he would now recommend to his friends to make a new beginning. Already its efforts have proved a rich blessing to our own land, and now for the whole world!

He spoke of the lower orders of people in Europe, who are in essentially the same condition in all the different countries, no matter what the government or religion; he knew of no class of people here so low as to be compared with them. They were fully as degraded and ignorant and stupid as the Southern slaves. Not one in a thousand ever thinks of entering a place of public worship. Of this class were the Spitalfields weavers, in London, 80,000 in number, who were precisely like our slaves, except in color. They had the appearance of savages or barbarians; and it was thought impossible to raise them from this degradation. Among these a Temperance Society was formed, which was joined by 6 or 700, who were generally found to adhere strictly to its rules. They met in a school-house capable of containing about 800 persons, which was usually filled. Those who were most zealous in the cause would get there early for the purpose of securing a place near the stand of the speaker. In this situation he had frequent opportunities of observing minutely their countenances, and it was easy to trace in them the progress the persons made in the practice of temperance; the progress made in their new characters in supplanting the old. Marks both of civilization and of barbarism might be seen in many countenances, struggling as it were to decide which should maintain the mastery. He told Mr. Mills, a benevolent gentleman who felt deeply interested in behalf of these people, that if he could spend two years among them, he could easily, in that time, raise up as many as five religious congregations among them. He would first advise them to hold their society's meetings on the Sabbath, after a while he would introduce the Bible to these meetings, and he would say to them that though they knew nothing about the Bible, and cared nothing about it, he did; though they knew nothing about prayer, and cared nothing about it, he did; he should therefore ask the privilege of reading a portion from the Bible, and praying, and if they pleased, they might attend to it. They would not object to this, and the more they heard the better they would like it, and soon preaching and regular exercises might be introduced, and they become, without knowing it, a regular and attentive congregation. This plan was approved by Mr. M. and by others who had long felt for the miserable condition of these people, but could before devise no plan for improving it. They had long and anxiously asked, how shall we reform our poor? Now the ready answer was, the Temperance Society will do it, is doing it. This was but a specimen of the situation of the poor all over Europe. Mr. H. spent eight days in Paris, for the purpose of observing the situation of the lower classes there. They were all burnt with wine. They appeared much like the rum drinkers of Massachusetts. They did not get drunk, for they were too systematic sensualists for that; but they drank enough to benumb all their moral feelings, and to keep the animal passions awake. Thus they are in a continual ferment, ever ready to be excited by the most trifling cause.

Those persons in London, who made their living by killing people and selling them for dissection, are temperate drinkers. They drink enough to blunt all moral sense, or they could not commit their bloody deeds; but they take care not to drink enough to stupefy them, or impair their animal powers. In Switzerland wine is drunk in the same way as in France; it is made of the juice of the grape without the addition of brandy. In Russia, brandy is used. In all the countries Intemperance, in some form or other, keeps them stupid and degraded. The only way in which they can be raised from their degraded state, and civilized and Christianized, is through the agency of Temperance Societies. Europe is full of priests, but they are not such as enlighten the people; they rather lead their aid to keep them in ignorance, teaching them to be satisfied with the forms of religion without its substance. There

are Bibles enough, but they are not read. All appears to be ready for a decided and successful effort to throw off the chain of mental bondage with which Europe has so long been bound. Let Temperance Societies be formed among the people, and they will prepare the way for the use of other means. The work will be gradual, but it will be sure. All Europe seems to be struggling to throw off the chains of a thousand years; but every effort as yet seems only to bind them more fast. The reason is, the common people cannot govern themselves, and without their assistance a free government cannot exist. They want something just like our Temperance Societies to teach them the rudiments of the art of self-government; where they may be voluntarily bound by laws of their own making. These would be to them the infant schools of republicanism, and would prepare the way better than any rail-road for the march of civil liberty. As citizens of New-England, as Protestants, as Christians, as Republicans, we are bound to do this for Europe and the world. Let the agent be well supported from this country, and they will then feel that we are disinterested in our efforts; 3 or 4,000 dollars will do the work. Then will the blessings which have already succeeded our efforts in this country, roll through Europe, and through the world.

DISOBEDIENCE TO PARENTS, INTEMPERANCE AND THE GALLOWES.

Extract of a letter, dated Bluffdale, Greene County, Illinois.

An incident has lately occurred in this county, which, as it is the first of the kind, has excited the most thrilling interest. It is the execution, on the 25th ult., of James Sullivan, alias Patrick Cavenah, for the murder of Samuel Lofton, a little boy not quite fourteen, a scholar in a Sunday school which I formed last spring, on Lofton's Prairie, in this county. Samuel was an amiable and interesting boy, and it is possible that the story of his melancholy fate, though not connected with Sabbath Schools, may be read with interest by those who, like him, prized the blessings conferred by these precious nurseries of piety.

In the first week of September last, Mr. Lofton, his father, sent him several miles from home to receive for him the sum of fifteen dollars. On his return home, Sullivan, who had resided several months in the family, met him, robbed him of his money, and made his escape. It was on Saturday, and his remains were not found until the Thursday following. Sullivan had dragged him to a thicket not far from the road, and there committed the deed. The remains of the boy were shockingly mutilated by the birds of prey, and presented a heart-rending spectacle for his agonized father, who was among those who found him. The horse was still fastened near by.

Sullivan confessed, after his trial, that the boy begged hard for his life, and offered to give him the money, with a solemn assurance that he would never inform against him. After he found that no entreaties would avail, with all the energies of despair, he attempted to defend his life. I could relate other particulars, but they are too agonizing to be read. It was a sad blow to his relations, most of whom were exemplary Christians, and know where to look for consolation.

The parentage of Sullivan was highly respectable and much pains was taken to give him a good education. He was at school at a distance from his native

place, when he ran away and commenced his career in life. He traces his downfall to *disobedience to his parents and intemperance*. Solemn and affecting were the warnings he gave to all who saw him, to avoid the very touch of intoxicating liquors. Had it not been for that, he might have been an ornament of society, instead of a *guilty felon*. Intoxication led him to the commission of the deed for which he suffered, and intoxication also led to his apprehension. He had escaped to New Orleans, and was apprehended in January, in consequence of disclosures he made while intoxicated. A Catholic priest attended him at the gallows, holding a crucifix.

To the scholars of a Sunday School, this presents a solemn warning to be prepared for any event. Not one of them could be less likely to think that they had attended school for the last time, than Samuel did the Sabbath before his death. "Be ye also ready, for ye know not in what hour the Son of Man may come."

From the Christian Soldier.

A FACT IN RELATION TO TEMPERANCE.

Mr. Editor—I observe that you are a friend to the Temperance cause. If you think the following brief statement will aid that important cause you may publish it.

A few months since, in a place where there was some special attention to religion, the pastor was one evening returning from a lecture, when he fell in company with a young man who felt interested for his soul, and inquired for the constitution of the Temperance Society, saying he wished to put his name to it. He remarked that, when he was awakened, "his sin in not joining the Temperance Society, came right up before him." He put his name to the constitution, and in a few hours after, obtained peace in believing, and still gives satisfactory evidence, that he has become a friend of Christ, as well as a decided friend of the Temperance cause. And if it was a sin in him not to join the Temperance Society, of which the Spirit of God so soon convinced him when awakened, is it not a sin in others, and especially in professors of religion, who should be ready "to do every good work," and cheerfully lend their aid in promoting every benevolent enterprise? And why are not those, who withhold their countenance and aid convinced of their sin? Are such professors destitute of the blessed Spirit of God? or have they disregarded his admonitions, or the whisperings of conscience, till they have "quenched," and "grieved the Holy Spirit of promise," and are left in a state of awful insensibility as to their duty and their sin? Is it possible, that any christian, who feels in any measure the weight of his responsibility, can withhold his countenance and support, from an enterprise, which has been so signally blessed of God, and with the success of which is so intimately connected, not only the temporal interests of men, but the salvation of immortal souls, and the dearest interests of the kingdom of the glorious Redeemer?

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THE INDIAN CHRISTIAN.

The Genius of Temperance gives the following anecdote, on the authority of Rev. Mr. Case, Methodist Missionary to Upper Canada:—

"A converted Indian, who had become exhausted

by fatigue and hunger, called at the habitation of a white man for refreshment. The white man set before him food, and a bottle of whiskey, and insisted that he should drink some of the whiskey before eating. The Indian replied, "No, I drink no whiskey; I Christian." "But," said the hospitable white man, "you are so much exhausted that you need it." "No," replied the Indian, again, "I Christian; my religion no let me drink whiskey." The white man who, no doubt very sincerely, but foolishly, thought it necessary, in this extreme case, as "a medicine," told him, if he did not drink some of the whiskey, he should eat nothing. "Well," said the Indian, "then I no eat;" and immediately left the table without tasting a morsel of the food set before him."

Youth's Department.



"Remember now thy Creator in the days of thy youth."

From the Youth's Companion and Family Visitor.

INDUSTRY.

Mr. Editor—I once knew a poor woman, whose husband left her to struggle alone, in the rearing of a little family, passing his time in idleness.—Fearing her little sons would drink in the same spirit, she took every method to keep them from idleness, that woman's ingenuity could devise.—She had been in the neighborhood but a short time, when her two little boys, one nine and the other seven, called at my door, and asked, if I had any work for them to do? It was early in the morning, and I supposed this was a modest method of asking for a breakfast. I inquired what can you do? We can fetch water—cut wood—and sweep your door yard. Telling them I had a boy to do this, but I will give you a breakfast, the eldest answered, We do not wish breakfast—we have enough at home—but mother has nothing for us to do, and she had rather we would work for nothing than be idle. This was almost a new thing under the sun, in these fastidious days—and I put on my cloak and hat, and accompanied these young Spartans home. What said the mother, have you found no work? You must go out, then, and throw stones against the fence, till you have your breakfast—for I cannot have you idle. Making a little apology for not noticing me sooner, she added, I sent my boys to the house of a lady, hoping she would give them employ—not wishing any reward; for I wish to teach them that idleness is a sin, and the sure road to ruin.—But do you never ask any thing for their services? Yes, when they find work for the day; but when I send them out for an hour or so, I do it to keep them busied, and teach them to be useful. I looked around her scantily furnished room, and the impress of neatness and industry were there—her little daughter, too, had her allotted task, while the sullen father had no concern in the matter.

—These boys are now about twelve and fourteen years of age, and support the family with the economy of the mother, in a respectable manner. What a pity that parents do not better understand the art of teaching children the way to honor, and the practice of being useful! What a pity that false notions of dignity, have so perverted the judgment, that light is put for darkness, and darkness for light—and parents in their anxiety to secure the happiness of their children, mistake the point that leads to it! W.

From the Sabbath School Treasury.

LETTERS FROM CHINA. No. 11.

Canton, (China,) Oct. 19, 1831.

To the children of the Sabbath School in Middleton, Mass.

My dear young friends,—In the first letter, I told you something about the situation and the vast population of China, and the three religious sects into which the people are divided. In this letter I propose to give you a short account of the temples, priests, priestesses, and idols.

Idol Temples are very different from meeting-houses. I have visited a good many of these temples, in and about Canton, and Meaco. There is very little, if any, difference between the temples of the Buddha and the Taon sects. Those which I have seen are brick, and usually firm and well built. A common village temple occupies about half an acre of ground, enclosed by a wall twelve or fifteen feet high, and consists of several houses for the priests, a number of small rooms and niches for the idols, and an open court and alleys. Some of the temples are large including within their outer wall three or four acres, having beautiful trees and gardens, and sometimes a furnace, in which the dead bodies of priests are burnt, and also a kind of tomb, filled with urns, in which their ashes are afterwards deposited. There are more than thirteen hundred idol temples in the province of Canton; and at the same rate of reckoning, there will be, in eighteen provinces into which China is divided, more than twenty thousand idol temples.

I have never visited any of the temples dedicated to Confucius. They are, it is said, distinguished from those of Buddha and Taon, by their dignified simplicity, the exclusion of images from all the principal halls, and by substituting in their stead, commemorative tablets, bearing the names of Confucius and his most distinguished disciples.

Priests are numerous. One temple in Peking has, it is said, eight hundred priests. One which I have visited, near Canton, has more than one hundred and fifty. Those of Buddha shave their heads perfectly bald. They usually appear dressed in a large grey gown, with sleeves often full yard wide. They live principally on vegetables; they eat no meat, are not allowed to marry, are idle, and except by persons of their own sect, utterly disrespected. The priests of the Taon sect shave their heads, except a spot about the size of a man's hand, of which the crown of the head is the centre. This, indeed, every Chinese does. Every man and every boy must have his head shaved as a mark of submission to the Emperor. This has been the custom for almost two hundred years. But, while the common people braid their hair into a "long tail," which hangs down to their heels, the priests of

Taon fold theirs up in a knot on the top of the head. When they appear in public, they usually wear a yellow robe. They eat flesh, and are permitted to marry. No priest of either sect ever teaches in public, and but seldom in private. They spend much time in devotions, which are nothing but "vain repetitions," saying over and over again the same words, as fast as they can, hundreds and thousands of times. They are sometimes called to pray for the dead, and sometimes to go in funeral processions.

Persons may become priests at any age they please; they are usually, however, dedicated to the service when quite young, even in infancy. A few days ago, in the streets, I saw a lad only eight or ten years old, all dressed up in his priestly robes. There are no priests belonging to the Confucius sect.

Priestesses are more wicked, but not so numerous as the priests. There are three sorts of these poor, miserable creatures. Those who belong to the sects of Buddha and Taon wear a peculiar kind of dress. Those of the Buddha sect shave their heads, and the people of Canton call them "women padres." Those of the third sort form a kind of sisterhood, live wholly on vegetables, and dress like other women. These are all wicked, ugly people. They pretend to sing songs to the gods, and drive away demons. There are other old women, still worse, if possible than these; such as witches, conjurers, and necromancers. They pretend to hold intercourse with the dead, and give responses to their living kindred, telling them that their dead friends are in great distress for want of food and clothing. Many of the deluded people believe them, and by these lies and tricks, they contrive to get food and clothing for themselves.

Idols, in China, are numerous beyond all calculation. These idols are to be seen every where; in ships, in boats, houses, temples, shops, streets, fields, on the hills, in the vallies, and along the banks of all their rivers and canals. Some of these idols are very large, huge monsters, several feet high. Some of them are made of wood, some are stone, some are earthen, others are brass, iron, &c. &c. They are most commonly made somewhat in the likeness of men; but sometimes they are like beasts, and birds, and creeping things. There are places where these gods are manufactured and sold, just as people make and sell chairs, tables, &c. I am going to send a parcel of them to the Society of Inquiry respecting Missions, at the Theological Seminary, Andover, where, if you wish, you can go and see them.

Adieu, dear children. May the Lord, in great mercy, keep you from all sin, and make you happy in this life and that which is to come. Remembering you often in my prayers, I remain your true friend,

E. C. BRIDGMAN.

From the Sunday School Journal.

GLEANINGS IN BIBLICAL ANTIQUITIES.

(Principally from the German works of John.)

PRUNING.

The pruning of the vine is a familiar operation, which we all know to be necessary in order to its fruitfulness. The law which forbade the Israelites to gather the grapes for the first three years, gave occasion to the more careful and unsparing use of the pruning knife; hence the young stock came to much

greater strength. The traveller *Brocard* relates that the people of *Antaradus* prune their vines thrice in the year; the first time in March; and when the clusters begin to form, they again lop off those twigs which have no fruit. The stock puts out new twigs in April, some of which forms clusters; the vine shoots a third time, and the new branches have a third set of clusters. "I am the true vine, and my father is the husbandman; every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth, (*pruneth*), that it may bring forth more fruit." *John xv.* *Pliny* must have been acquainted with this method, for he says— "Many vines bear thrice in the year; when the first cluster is ripe, another is growing, and a third just putting forth." (*xvi.*, 48.) Thus *Homer*, also, describing the gardens of *Aleipous*, says;—

"Here are the vines in early flower descried,
Here grapes discoloured on the sunny side,
And there in autumn's richest purple died."

Od. vii. 120.

What remains of the culture of the vine is very simple. Once or twice in the season the plough was run through the vineyard, to loosen the earth, and free it from weeds; the stones were gathered out, and a proper direction given to the growing branches.

VINTAGE.

The vintage begins in Syria, according to *D'Arrieux*, about the middle of September, and lasts about two months. Ripe clusters, however, are found in Palestine as early as June and July, although the regular vintage begins in September. This difference may arise from the threefold growth of the vine, already mentioned. The first gathering in Canaan is probably meant, when it is said, concerning the *spice*, in *Num.* xiii. 20, "Now the time was the time of the first ripe grapes."

FESTIVITIES.

The vintage was celebrated by the Hebrews with still more festivity than the harvest, and was sometimes a season of wicked mirth. When *Abimelech*, the son of *Gideon*, was ruler over Israel, certain persons we are told, went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their God, and did eat and drink and cursed *Abimelech*. *Judges*, ix. 27. How expressive is this description of general sorrow, by *Isaiah*, xvi. 9; "Therefore I will bewail the vine of *Sibmah*; I will water thee with my tears, *O Heshbon* and *Elealeh*; for the shouting for thy summer fruits and for thy harvest is fallen; and in the vineyards there shall be no singing, neither shall there be shouting."

THE WINE-PRESS.

The grapes were carried with songs and shouting, on every side, from the vines to the wine-press, which consists of two large vats, or troughs. At *Shiraz* we learn that they are of this kind. The first trough, or vessel, is hewed, or built of stone, eight feet square, and four feet deep, and plastered within with gypsum. This is partly filled with grapes and trodden by five men. On one side, near the bottom, this vessel has a vent through which the juice of the grape, or *must*, flows into the second vessel or vat, which is hollowed out of the earth. We read of the wine press as early as the time of *Job*, (xxiv. 11.) Unpleasant as such a method of expressing the juice of the grape may appear to us, it is that which is still

used in many parts of Asia, and some of the Greek islands. This treading of the grape was made a favorite recreation, and was accompanied with every expression of mirth. "Joy and gladness is taken away from the plentiful field, and from the land of *Moab*; and I have caused wine to fail from the wine-presses. None shall tread with shouting; their shouting shall be no shouting." *Jer.* xliii. 33. The vintage and the subsequent gathering by the poor, which the law provided, and the pressing of the grapes, enter into many figurative descriptions of battles, and slaughter, and depopulation. "Yet gleanings of grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." —*Is.* xvii. 6. "The Lord shall utter his voice from his holy habitation, he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." *Jeremiah*, xxv. 30. "Who is this that cometh from *Edom*, with dyed garments from *Bozrah*? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in a wine-fat? I have trodden the wine-press alone, and of the people there were none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." *Is.* lxiii. "The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men. The Lord hath trodden the virgin, the daughter of *Judah*, as in a wine-press." *Lam.* i. 15.

WINE-VESSELS.

The Hebrews as well as the Greeks preserved their wine in large earthen vessels, or jars, which were buried up to their necks in the ground. This is the custom, at present, in almost every country of the east. In *Persia*, however, these vessels stand in suitable chambers. We also read of an officer of *David*, "over the increase of the vineyards for the wine-cellar." *1 Chron.* xxvii. 27. These jars are quite large, containing often as much as one of our barrels, and they supply the place of wooden casks. The *must*, or new wine, after being poured into such vessels, is stirred for about twenty days thrice a day, with wooden rods. Of cellars, such as are common among us, nothing is known in the east, if we except the chambers of *Persia*, which are probably similar to the cellars mentioned in the above cited passage from *Chronicles*. When wine is to be transported, the Persians sometimes decant it into flasks, or bottles, but skins are in common use, as they were among the ancients. The Hebrews poured even the *must*, or new wine, into skins, but for this purpose they used such as were fresh and flexible, and therefore not liable to be broken by the fermentation of the liquor. Thus, *Matt.* ix. 17, "Neither do men put new wine into old bottles, (or skins,) else the bottles brake, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." The newly expressed juice of the grape is also prepared in a particular manner by boiling, so as to make a rich and thick syrup. At the present day, great quantities of this are made in the region about *Hebron*, so that as much as 300 camels' loads are annually exported into *Egypt*. This is supposed to be intended in certain texts where *honey* is mentioned. *Gen.* xliii. 11. *1 Chron.* xxxi. 5.

RELIGIOUS INTELLIGENCER.

NEW HAVEN, JUNE 30, 1832.

GENERAL ASSOCIATION OF CONNECTICUT.

The meeting of this ecclesiastical body was very fully attended last week, at Norwich. Delegates were present from the General Assembly of the Presbyterian church, the Associations of Massachusetts, Vermont, New-Hampshire, Maine, and Rhode Island. The Rev. Dr. Tenney of Wethersfield was chosen Moderator, and preached an appropriate sermon from Isaiah, vi. 3. Uninterrupted harmony, and true brotherly love pervaded the whole session.

The reports from the District Associations on the state of religion were such as were never heard before. Not less than eight thousand persons have been added to the congregational churches in this little vineyard of the Lord during the last year. Between six and seven thousand in the state of Massachusetts and in about this proportion to the orthodox Congregational churches in all the New England states.

From the report of the Connecticut Missionary Society, now auxiliary to the A. H. M. S., it appears that the receipts were more than \$9,000. A larger sum than was ever raised in one year for domestic missions. We hope our brethren in the Presbyterian church who are so afraid of every thing that grows in the land of the Puritans, will be convinced that we have not only "mills where we manufacture ministers," but that there is disinterested benevolence enough, where pure religion reigns, to send them out at our own charges, as we have done these thirty years, to carry the glad tidings of salvation to the destitute, and plant churches on our western borders as fast as they widen, until the blessing of those who are now sitting in darkness shall flow back upon us from the Pacific Ocean.

The following Resolutions were adopted by the General Association—The highest ecclesiastical court to which Congregationalists can appeal.

Resolved, That, in the judgment of this Association, the traffic in ardent spirit, as a drink, is an immorality, and ought to be viewed and treated as such throughout the world.

Resolved, That this immorality is utterly inconsistent with a profession of the Christian religion; and that those persons who have had the means of understanding its nature and effects, and yet continue to be engaged in it, ought not to be admitted as members of Christian churches.

Resolved, That, in our view, those members of Christian churches, who continue to be engaged in the traffic of ardent spirit as a drink, are violating the principles and requirements of the Christian religion.

DAY OF FASTING AND PRAYER.

The President of the United States has declined appointing a day of Fasting and Prayer, agreeably to the request of the Synod of the Reformed Dutch Church. In his reply he says—

Whilst I concur with the Synod in the efficacy of prayer, and in the hope that our country may be preserved from the attacks of pestilence, "and that the judgments now abroad in the earth may be sanctified to the nations," I am constrained to decline the designation of any period or mode, as proper for the public manifestation of this reliance. I could not do otherwise without transcending the limits prescribed by the Constitution for the President; and without feeling that I might in some degree disturb the security which religion now enjoys in this country, in its complete separation from the political concerns of the General Government.

It is the province of the Pulpit, and the State Tribunals to recommend the time and mode, by which the people may best exert their reliance on the protecting arm of the Almighty, in times of great public distress; whether the apprehension that the Cholera may visit our land, furnishes a proper occasion for this solemn notice, I must therefore leave to their consideration.

I am very respectfully,

Your servant,

ANDREW JACKSON.

If a day should not be appointed by the Governor of this state, it is generally understood that our Churches will unite with other Christian denominations in observing Thursday, the 19th of July, as a day of Fasting, Humiliation, and Prayer—that if it please Almighty God the awful pestilence which has scourged the nations of the earth, and which has now gathered upon our borders like a dark cloud, ready to burst upon us, may be averted.

At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Gather yourselves together, ye, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

THE CHOLERA.

The last accounts from Canada are rather more favorable, or at least, the reports are better authenticated and not so much exaggerated. Yet there is enough of reality to make us feel our own impotency, and to teach us that there is no safety but in God. Let those who are afraid to meet death in this terrific form, flee to Christ for refuge. They can not flee from his presence, or his judgments. "If I ascend up to heaven, thou art there; if I make my bed in hell, behold, thou art there.—If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

We notice different statements in different papers of the same date. The following from the Canadian Courant appears to be the most authentic account up to the 26th, and it is bad enough in all conscience.

BOARD OF HEALTH, MONTREAL,
Monday, June 18th, 1832.

The Board regret that in consequence of the illness as well of Dr. Nelson, the Health Commissioner, upon whom the report of cases and results devolves, as of several other of the medical practitioners, they have not been enabled to procure for the public since Saturday, that which they anxiously desire to give—daily reports. This day for the same cause the report remains incomplete, the Board from a desire not to hazard what might prove erroneous, state nothing from supposition.

RECAPITULATION.

Remaining.		Died.	
At report of the 13th inst.	70	As per report of 13th inst.	23
do do 15th,	974	do do 15th,	230
do do 16th,	349	do do 16th,	82
do do 17th,	373	do do 17th,	102
do do 18th,	313	do do 18th, no report.	
Total cases,			2516

This melancholy statement falls short of the amount of mortality, as it contains no reports of deaths for Monday or Tuesday. As far as we are enabled to judge from personal observation and inquiries at the different burial grounds, there are no grounds for saying that the disease has abated. The calls on the priests at the Seminary were not so numerous yesterday as they had been on preceding days. The mortality, however, continues, as will be seen by the following statement of burials, viz:

	Catholic.	Protestant.
Monday,	80	38
Tuesday,	91	52
The interments of yesterday were:		
St. Antoine's burial place, (Catholic)	91	
Old and new burying grounds,	59	
Common of St. Ann,	6	
Total,	149	

The disease had considerably abated yesterday afternoon among the Canadians of French extraction.

We cannot close our remarks on this subject, without noticing the absurdity of the panic which has seized our fellow citizens; great numbers have left town, several of whom have been seized on the way, and perished for want of that prompt

medical assistance which they might have obtained in town.—To fly from a disease which has now spread itself almost over the whole surface of this earth, is as hopeless as to attempt to fly from the presence of the Divine Being. We entreat our fellow citizens to repose entire confidence in that God, whose tender mercies are over all his works, who afflicts his creatures not in vain. Let them take hold of this infallible comfort, and they can look on the malady with resignation, and while they entertain strong hopes of being preserved, they can say with Christian resignation, "thy will be done." This is the spirit in which such a calamity should be met. Those who permit fear to take hold of them, augment the hazard of escape, and we have no hesitation of repeating our assertion of last Saturday, that many die of fear alone.

We observe another very improper practice among the sailors and many of the laborers. They betake themselves to intemperance, and our streets often exhibit scenes of insobriety, and resound to the song of the Bacchanalian.

A great number of shops have been closed, especially in St. Paul-street. This is very improper, and the Magistrates should endeavor to persuade their proprietors to open them without delay.

We know that 7 out of every 10 cases will, with proper and immediate treatment end in recovery, where the constitution has not been previously debilitated by sickness, intemperance, or old age.

We yesterday visited the Cholera Hospitals on the Common of St. Ann, and in the St. Louis suburbs. As few of our readers in this city would feel desirous of making such a visit, we will attempt a brief description of these receptacles. They are mere temporary sheds closed in with rough deals, with here and there a hole cut to serve as a window, and in most instances straw for bedding: no farmer would consider them as comfortable accommodations for his cattle; and yet into these miserable sheds are persons brought laboring under a malady, which, of all others that afflict the human frame, requires warmth, prompt attention and comfortable beds. They might be more properly called dying-houses than hospitals. In such a time as this, when an editor knows not but every paragraph he writes may be his last, it is painful to raise the voice of complaint; we feel ourselves however, so imperatively compelled to appeal to the public on behalf of the miserable inmates of these places, that we cannot keep silence on the subject. The keepers and the nurses are attentive and humane; the physicians who attend use every effort the place will admit: but with the wretched accommodations which the patients have, little can be done to save them. As a proof of this, we believe only four or five have recovered out of sixty patients. Should not the board of health attend to these things?

[From Neilson's Quebec Gazette, of June 15.]

The extraordinary alarm which has taken possession of our citizens is scarcely pardonable. Almost all the cases can be traced either to intemperate habits, to pre-existing disease changing to cholera, to excesses of exercise or work, to actual fright, or a constant living in impure air, uniting all species of infection. All these causes enfeeble the health—have frequently depressed so much the system, as to cause a state of lethargy, and any disease—typhus, cholera, or any other—would necessarily supervene. Let every one attend to his ordinary business, have his premises well aired and clean, his person warmly clothed, avoiding any unnecessary places of infection, and he is in reality tolerably safe.

The running away to the country with baggage, very likely carrying the infection, at a distance from medical aid, is folly; and will produce disastrous effects in the country parts. The disease has already shown itself almost all round Quebec, where persons laboring under the disease, went from the town.

The following is the report of the Emigrant Hospital this morning:

Remained yesterday at 8 A. M.	67
Since admitted,	68
Total,	—135
Deaths,	37
Discharged cured,	2
Remaining,	96
Convalescent,	17

To 8 o'clock this morning—(15th June, 1832.)

Board of Health, 15th June, 1832.

Resolved, That the following Notice be published in both languages in the Newspapers this day:—

"The Board of Health have some consolation under the present afflicting circumstances, in being able to report that there would seem to be some mitigation in the violence of the

epidemic; the deaths have been somewhat fewer than they were yesterday in the Hospital, and the report of some private practitioners coincides with the same."

It is obvious that the disease is diminishing in virulence.—There have been discharged cured two persons, and the convalescent are seventeen. Many persons in town who have been afflicted with the first symptoms of the disease, recovered by the application of the usual remedies, and we have no doubt that the recoveries will much increase.

For the Religious Intelligencer.

LETTER TO A FRIEND ON TEMPERANCE.

My Dear Friend,—You have, you tell me, relinquished the sale of ardent spirits. I rejoice to hear it. All temperance agents agree in regarding the opposition of Christians, or their indifference as the grand obstacle to the complete triumph of the cause. Not only is the rum Christian grocer's sale, as poisonous as any other, but they authorize the sale of all else that is sold. They shelter all grocers and grog-sellers from rebuke: for if rum-selling is consistent with religion it certainly is with morality. Again, there is a decided conviction in the minds of the great body of Christians that it is immoral. I could go with as good a conscience to a gambling house to make money, as to the blue barrels of a grocer to sell ardent spirit. Hence, when I see a Christian brother entering upon or persevering in the sale of spirits, I am grieved. You tell me that you saw the feelings of your brethren to be similar, and for their sakes—not from a conviction that is wrong, you relinquish the business. Your selling stumbled me. Let me say that your reason for stopping the sale stumbled me no less.

Far be it from me to condemn that regard to the consciences of our brethren, which will lead us to forego some personal gratification. Paul's readiness to eat no meat while the world should stand, if meat make his brother to offend, was a noble virtue. The same disposition in you is noble. But honestly, my brother, I see no occasion for calling it into exercise now. Some virtues you are well aware can be brought out in living reality on suitable occasions only. Forgiveness to one who has done no wrong, mercy to one who deserves no ill, compassion to one who has no want, these would be the mockery of those dispositions. They would be as much out of place, as snow in harvest. So this compliance with our brethren's feelings, where there are more substantial reasons for doing as they wish, has not the fragrance of true virtue.—It is like salt that has lost its savor—worth mighty little. Though it is season it is "like apples of gold in pictures of silver," but out of season it is like Dame Patry's kindness—who used to give the boys pastry after it began to spoil.

But you say, you see no other good reason for relinquishing the sale of spirits, than this respect to the weak consciences of your brethren. You do not see that it is wrong. I do, and I think I can make you. Please look.

You say you wish well to the cause of temperance. Why, I ask. Your reason doubtless is, that it is a good cause. I think it such. What think you now of putting yourself willingly into circumstances in which you cannot help a good cause? in which you injure it, so far as you effect it. You tell me that I beg the question, that I assume that a rum-dealer does oppose the progress of temperance. You challenge me to the proof. It is certainly right that "the words of truth and soberness" should be spoken in this cause. Take the evidence in part at least. Leaving out the rum-dealers as the party concerned, the community embraces three classes, viz. the Temperance men, the indifferent, and the opposers of temperance. What is the testimony of these three? The temperance men,—observe I do not say the well wishers of temperance, for the wishes of some being without works, are like a certain species of faith, dead. The temperance men all agree in judging you to be not only opposers, but the most formidable opposers. This you will concede. Those indifferent to the cause give

their opinion in two ways. First, they claim you as belonging to their party; they plead your example as an excuse for indifference. Then again they declare, that if they thought the cause a good one, they would go forward with as much zeal as any have. They would neither touch, taste, nor handle. Consider this evidence. Every body knows that in a case where we must act, in every practical question, to be indifferent is to oppose. A man indifferent to religion is, you will allow, an enemy of religion. One indifferent to temperance, is an enemy to it. Again. They tell what they think would be right if the cause were a good one. But you allow it to be good. Of course you are, in their judgment an opposer.

As to the remaining class, the open opposers, they, like the rest of the world, wish well to the cause of Temperance, but don't wish to be trammelled. They find it convenient to classify the community, and where do they place you? With the abominable cold-water men? Oh, no! you are "men of sense,"—like themselves, you "have some independence." They reckon upon you as friends. You hear them muttering no drunken curses upon you. They do not wish "you were dead," as they do Dr. Beecher, but on the contrary, drink health and long life to the men, who are not so fanatical as to deprive them of their comfort.

Here then we have the perfect conviction of the great mass of the community—the three classes who are not dealers, that you injure the cause, or at least that you befriend the opposite.

What now say the dealers? This is the amount of what I collect from their own mouths. If they sell by wholesale, with one voice they condemn dealing it to "persons who will harm themselves by it," and justify themselves on the ground, that selling as they do is quite another thing from retailing. The latter is obviously wrong. If retailers, they beg to know why they should be blamed, when Messrs. X. Y. & T. sell a thousand gallons to their one, and are doing right. They do less good in this way, is true, but yet according to their business and ability. In a word, they plead the example of wholesale dealers, as their only justification. In my next a word more on this topic. Your sincere friend,

Y. T.

[For the Religious Intelligencer.]

A POPULAR MISTAKE.

MR. EDITOR—It has often pained my heart to hear Christians pray that they, and what is still worse, their minister and others, may be made instruments. Indeed this is one mark of that slothfulness and love of inaction, which prevail in our churches, and is one of the greatest hindrances to their efficiency. What do they mean, when they offer this petition? Do they desire that God would blot out their reason, and move them about by main force? The petition implies this. When a father employs his son in some act of usefulness, does he make an instrument of that son? If a merchant commits a sum of money into the hands of another person, with orders to expend it in buying goods for him, does that person become an instrument?

The Bible says Christians are the sons of God. Christ calls them his friends, and always treats them as rational beings; as such he has committed to their care certain talents, saying, "Occupy till I come. Go work in my vineyard." The Christian stands with these talents in his hand, and the command sounding in his ears, and prays, "Make me an instrument in thine hand."

The gospel is the instrument with which God cultivates his moral vineyard. He never did, nor ever can make use of any other, without essentially changing the order of things. How different then is the sentiment of this prayer, from that expressed in Christ's parting injunction to his followers, which may be paraphrased thus: "Take my instrument into your hands, and go into all the world, and work with it in every

place; and that it may be effectual, I will be with you, and make my accustomed use of it." Any one can see then, that it is wrong to use this form of expression, though its literal meaning be kept out of view, and there be in the heart a desire wholly in accordance with the truth; as it must leave an erroneous impression on the minds of the young and the irreligious. Nor will it avail here to say that custom will remedy this. An error is much worse for being fashionable; and we abound so much in fashionable mistakes of this kind, that many unscriptural notions are already afloat on the bosom of society. And it is manifest that the church must correct these, before she can welcome the millennium. But I wot brethren, that ye did it through ignorance; yet shall not the time past suffice? Shall not the practice be abandoned? Can you pray in faith that God would subvert the established rules of his moral government, by turning rational beings into instruments, and thus destroying their accountability? What is not of faith, is sin.

SEAMEN'S MEETING.

We select the following from the Evangelist, partly for the purpose of giving to our readers the incident related by Mr. Mitchell, at the ordination of Mr. Stevens in this city, a short time since.

EDITOR'S CORRESPONDENCE.

Philadelphia, June 18.

Dear Brother—I came here by appointment, to attend a meeting with Mr. Stevens, preparatory to his embarkation for Canton. On Sabbath morning, Mr. Stevens preached in the Mariner's church, of which Rev. A. H. Dashiell is pastor. I went, and found a very respectable congregation, with quite a good number of seafaring people. In the evening, we had a good meeting in the First Church, (Mr. Barre's.) That large house was full. Dr. Skinner opened with prayer, and after a plain statement of the facts connected with our undertaking, addresses were delivered by Messrs. Stevens and Patton, and Dr. Ely. I believe much interest was excited in favor of our cause. Mr. Patton alluded to the time when the Bethel flag was first hoisted in one of our sea ports, and floated in the air by the side of the American Eagle. It was the day of small things, and the friends of the seamen went forward with trembling. By and by they slackened the line which held the noble bird, and she fluttered and bore the Bethel flag of peace to another port, and then to a third; and as the cord was lengthened, she saw Bethels rising in every seaport, from Portland to New Orleans, and so around on the rivers and the great lakes, and along the grand canal. Now he was rejoiced that the Society were about to cut the cord, and let the American Eagle fly all over the globe, and raise the Bethel flag in every principal seaport in the world.

He also repeated the story of the gold beads, which was told with so much effect by Mr. Mitchell in giving the right hand of fellowship at Mr. Stevens' ordination. Mr. Mitchell said a member of his church, a poor widow, came to him and said she had long been wishing to give something for the spread of the gospel, but really had not any thing she could give. But she had recently been reading Mr. Judson's letter, where one of the female missionaries took off her gold beads, which she had long worn in memory of her father, because, as she said, "I love Jesus Christ better than I do my father." And so, said this widow, "I thought I could give up my gold beads, which my father, who is dead, gave me when I was a child. This ring was given me by a friend who died just as we were to have been married, and I give that too. I think it will honor their memory more than to keep them. My father was a sailor, and was buried in the ocean. My husband, was a sailor too, and he is dead—and my only

son was a sailor, and he is dead, and buried in the sea. And if you think it would be proper, I wish you would take these things, and give them to the gentleman that is going to Canton to preach for the sailors."

Mr. Patton said he hoped, for the honor of his native city, they would so far sustain the Society in their expanded operations, as to furnish the support of at least one missionary. Dr. Ely seconded that proposition, and urged it on the ground that so many sons and brothers of those present were likely to be benefited by the labors of the preacher at Canton. Our collection amounted to \$161.25, besides 25 gold rings, and sundry other articles of jewelry. One of the rings was wrapped in a paper, inscribed, "The widow's mite." On another paper was written, "I am poor, very poor; but, blessed be God, I can and will pray." Much good feeling was expressed, and a determination to use farther efforts to increase the contributions to a much larger amount. So much interest is excited by these foreign movements, and so ready a liberality shown by the churches, that I hope the Executive Committee will feel called upon to extend their operations still more, and that they may ere long be enabled to plant their Bethel flag in Rio Janeiro, in Smyrna, or Constantinople, in St. Petersburg, and ere long in other parts of France and of South America, and perhaps also to send two or three additional laborers to South Eastern Asia.

Steamboat Trenton, on the Delaware River, June 19.

Yesterday I went with Mr. Stevens on board the ship Morrison, in which he is to sail. She is a new ship, very large, rating at 600 tons. The late Stephen Girard was building it at the time of his decease, and intending to make it a little better than any he had ever built before. The captain says it is the best merchant ship ever built in the United States. The cabin is spacious, and has four large state-rooms. The timbers of live oak, of great strength, designed to last fifty years. Her present owner has given her the name "Morrison," out of respect to the Rev. Dr. Morrison, the patriarch of the China Mission, with whom he lived some years in habits of Christian intimacy at Canton. She bears a well carved bust of Dr. Morrison for her figure head. And on her stern is a carved work, intended to represent Dr. M. supported by England and America, in giving the Bible to China. The appropriateness of this union is manifest, if we consider that not only does Dr. Morrison look to America for all farther laborers in his mission, but in the commencement of his undertaking he received much aid from our country. He was obliged to take his passage in an American ship, the arbitrary regulations of the English East India Company not then permitting a missionary to go out in any of their vessels. He accordingly came to Philadelphia, and was kindly granted a free passage in one of Mr. Ralston's ships. This was 25 years ago this summer. And for some years, indeed all the while until he had mastered the language of China, so as to be useful to the E. I. Company as a translator, he was indebted to American citizens for much kindness which was withheld by his own countrymen. It will be seen that our ship is, both by her name and her decorations, a missionary ship. I believe she is equally so in the intention of her owner. If Providence spares his life, and continues his prosperity, I trust she will prove a regular packet for conveying the heralds of salvation from our American churches to the hundreds of millions in China.

Capt. Bardin, the commander, is a veteran in the China trade. He is much of a gentleman, and appears to be exceeding friendly and disposed to do every thing in his power to make our missionary's passage both agreeable and useful. The first mate is a member of a church in Massachusetts. Several youths of respectable connexions in Philadelphia go out as sail-

ors. A worthy young physician, and a son of the owner will be passengers. Let the churches pray that the Holy Spirit may descend upon that precious company, and that they may find "Jesus in the ship." It would add much to our charitable prospects of usefulness at Canton, if he shall be enabled to carry in with him a ship's company of 26 souls, already deeply impressed with the subject of religion.

I learn from many persons in Philadelphia, that the pacific effect of forming the new Presbytery has exceeded the expectation of all parties. There is now no quarreling to be done, and nothing to talk about, which is likely to keep alive the irritation. I trust the late General Assembly has terminated this dreadful controversy for one generation at least. I am told that Dr. Green is much pleased with the result, and declares his conviction that the difference in doctrine among Presbyterian ministers, is much less than he had supposed.

LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held May 2d, at Exeter Hall, London.

In the absence of Lord Teignmouth, the President, Lord Bexley was called to the chair, when several letters were read, accounting for the absence of some of the members; among the rest a letter from Lord Teignmouth, expressing his regret at not being able to attend the society on account of severe indisposition, and his undiminished prayer for its prosperity; also letters from the Bishop of Winchester and Lord Gambier, stating their inability to attend, and their anxious wishes for the success of the society.

Mr. Brandram then read the report. It was drawn up at great length, and entered minutely into the state and progress of the society for the last year. Among other circumstances it stated that the committee had received various communications from different individuals respecting the decision they had come to last year with requests to reconsider it. They had accordingly done so, but they were unable to come to any other conclusion, and were happy to find that their conduct had received the support of the greater part of the Auxiliary Committees, and that there was every probability that the society would be restored to that peace and harmony which had so long distinguished it. The report then stated that though the income of the society, on the whole, was less by 13,000 than it was last year, if it were to deduct the amount of legacies made in the course of 1830 and 1831, it would be found that there had been an increase of 6477 on the subscriptions. The number of Bibles and Testaments issued amounted together to 583,888, the greatest number of copies that had been issued in one year. The report then proceeded to state that there had been 260 new Subscription Societies—that 4,000 copies of the Bible had been distributed in Manchester—that the Prussian committee had distributed 530,000 copies of the Bible—that 170,000 had been distributed in France—40,000 had been distributed in Malta—12,000 in Greece, 14,000 in Calcutta—that great progress had been made in the West Indies, and 1,000 copies had been distributed in Mexico—that many Auxiliary Societies have been formed in the United States (?) and in Scotland; and that 1,000 copies of the New Testament had been distributed among the Jews in Hebrew.

The Bishop of Chester then moved that the report be received, and in so doing, he begged leave to express his satisfaction and delight at the prosperous state of the society, and at the Christian and kindly feelings which pervaded the whole report. No report in fact could be more moderate in its tone, or more likely to further the ends for which the society was established. There were two or three points to which

he wished to turn the attention of the meeting. The first was the great and successful effort which the Society had made since its commencement. It had been the means of introducing the Bible into many places where it had never before been admitted; and the society had introduced it into places where it had not only been set at naught by the people, but where even the priesthood had set their faces against it—that had particularly been the case in Paris and France. Into that devoted city there had been introduced not less than 170,000 copies of the Bible within the last year; and on those very Boulevards, where but a few years since not a single Bible was to be found, there was hardly a shop or a house without one. The next point to which he wished to call the attention of the meeting, was the necessity of exercising a strict watch—of exercising themselves to the utmost to further the object which the society had in view. That object was the diffusion of the Scriptures, and though great exertion had already been made, the meeting must see from the report, that still a great deal was to be done. In one district, where it was true there were many Roman Catholics, 4,000 copies had been distributed to persons who had none; and even in a place not 100 miles from London, out of 63 families only 13 had a copy of the Bible. Notwithstanding these instances, however, it was consolatory to think that so much had been done—that through the blessing of God, the distribution of his word had increased at least ten fold since the establishment of the society. It was true that the population had increased, but not at all in proportion to the increase of the Bible. The increase of the population since the commencement of the society had been as five to seven; and if there were, 28 years ago, 10,000 Bibles distributed, the increased population would require only 12,000 now, whereas the number was 100,000. The third topic was the difference of opinion which had unhappily arisen in some of the Branch societies, as well as the parent Society in relation to the Apocrypha. That subject had separated from them pious and good friends, and he would not deny that inconvenience might be caused and objections raised, from the distribution of the apocryphal books; and still he thought that less harm would be done by following the old system than by introducing one which might cause a breach in the Society—(applause.) That, however, was not the proper occasion for the discussion of the subject, because in such a large assembly feelings might easily be excited, without that excitement being grounded on the merits of the case. He looked back with great pleasure on the part which he had taken in the concerns of the Bible Society. He recollected the time when he came up from the country, from a place of comparative retirement, to attend these meetings, and he always returned with a more full conviction of their advantage, and of the successful operations of their objects and plans. That success was such that the blind alone could not see it, and it was base and disreputable not to believe it—(applause.) Difference, it was true, had arisen, but it was a difference only out of pure love for truth, for the word of God, the diffusion of which was the great object of the society. Looking at the society's labors altogether, he was bound to say that they had wrought great blessings; and heterogeneous as were its component parts, they had, notwithstanding the prophecies of their enemies, wrought together for good.—The society consisted of a variety of sects, but he believed the great object was one and the same—(applause.) It was impossible not to be struck with the great change which had taken place in this country, and still more so in foreign lands. Foreign Governments at one time looked upon Bible Societies as dangerous, and, on Bibles being offered to the subjects of the respective Sovereigns, they in some in-

stances received, but received with that sort of distrust so well described by the poet:

Timeo Danaos et dona ferentes.

The case was now different, and Bible Societies had been formed in those very States, and were regarded by many as parts of the Constitution. These Societies had been established and had obtained root in the land, through the blessing of God; and he sincerely hoped that the same blessing would still be extended to them, and that their labors would spread over the civilized and uncivilized world.—(applause.)

The Rev. J. Clayton, in seconding the motion, declared his unimpaired attachment to the institution, and his anxious wish to extend its benefits. Such an institution, he considered, conferred dignity on the mitre, added splendor to the coronet, and increased the brilliancy of the diamond in the crowns of Princes—(applause.) The society had been compared to many objects of nature; but in his opinion it could be compared to none so appropriately as the sun, the centre of our universe. That sun, like the society, was sometimes eclipsed, or adumbrated, and then the creeping creatures issued from their retreats; the birds dropped their wings, or fled to their roosts; and the crawling reptiles played their unseemly pranks; but no sooner did the sun resume his wonted splendor than all these creeping crawling creatures retired again to their holes and corners. Such was the influence and power of the society. It had been adumbrated and its enemies had rejoiced over its obscuration; but no sooner did it resume its wonted attitude than those enemies skulked away before its original splendor.

The Bishop of Calcutta then moved the following resolution:

"That on review of the proceedings of the Society, in connexion with kindred societies in other parts of the world during the past year, this meeting devoutly acknowledged the gracious hand of Almighty God, and commended it to His merciful direction and its future labors."

He cordially approved of the resolution, because, in the words of Ezra, he believed the good hand of God had been the cause of all the success of the society. He had long been an anxious well-wisher of the society; and, now, that he was about to leave the country, he wished to express his unaltered determination to do every thing in his power in a foreign land to promote its best interests. Next week he would embark for his destination; and he would endeavor while in the country to which he was going, to forward by every means in his power, the objects of this great undertaking. The efforts already made by the societies of Calcutta and Madras had been of great avail, and it was, on taking a general view of the subject, consolatory to think that of 150 different languages in which the Scriptures had been published, 104 of these had never before been printed. The seeds of conversion had been sown, and he trusted that in due time a harvest would be reaped. If, through God's blessing and protection, he should reach the place to which his beloved Sovereign had appointed him, he trusted that a new leaf would be turned, and that the intercourse between this great city and the city of Calcutta would be taken advantage of to increase the good effects of the labors of the society. He trusted that in time the gentle Hindoo as well as the fierce Mahomedan would be converted to the true principles of Christianity. This he would say—that as far as other indispensable labors would permit, he would devote his time to such a pursuit. He must at the same time say, that, after the death of four illustrious predecessors, he must consider the preservation of his health one of his first duties, because without good health, he could not be able to carry into effect even the humble views which he had before him. The Right Rev.

Prelate then concluded with an earnest supplication to the Supreme Being, that when they were severally called upon to render their accounts, each might receive the benediction—"Well done, good and faithful servant; enter into the joy of thy Lord."

The Rev. J. Ganget seconded the resolution, and entered at some length into the nature, constitution, and wonderful effects of the society.

The Bishop of Litchfield and Coventry, in rising to move a vote of thanks to their President, Lord Teignmouth, wished to take the opportunity of expressing his great admiration of the excellent report which had been read. He could not help admiring the wonderful adaptation of the exertions of the society, under the blessings of providence, to the circumstances of the times. 170,000 copies of the Bible had, within the last year, been distributed in France; and was it not most consolatory to think that it had occurred when such a pestilence prevailed in the land? Had such a pestilence come 30 years ago, perhaps not one Bible would have been found in the hands of the people. Before making the motion he wished to announce to the meeting that a valuable friend of the society (Lord Harrowby) had been prevented from attending from the sudden attack of a constitutional disease, but that the Noble individual in question still retained the same sentiments in favor of such a useful institution. The Right Reverend Prelate concluded with moving a vote of thanks to Lord Teignmouth, the President, for the continued attention to the objects and interests of the institution—(applause.)

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held in Exeter Hall, Monday, May 7.

One of the General Secretaries read the report.—The first station he noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. In Continental Europe, and the Mediterranean, the Missions were generally prospering. In Stockholm and Sweden, there were indications of considerable good. At Wirtenburgh there had been some opposition, but there were upwards of 100 members joined in Christian fellowship. In France, the doctrines of God our Saviour were widely spreading, and various new openings were presenting themselves to the missionaries. At Gibraltar the mission continued highly serviceable to the spiritual interests of several military men; and these after having imbibed the doctrines of truth there, carried them into other parts of the world. Many persons came hither from Spain to obtain copies of the Scriptures, although they were in this exposing themselves to the loss of life. In this way 150 families had been supplied with the Word of God in the Spanish language. The stations at Malta, Zante, and Corfu were flourishing. In Continental India and Calcutta, the Gospel was still being preached to the people, and the scriptures and portions of them being circulated amongst them. New places of worship were being opened, and new schools erected, through which many, both adults and children, were received into the church by baptism. In the south of Ceylon, similar circumstances had occurred. At Negombo, a missionary had received under his care a whole village. He had taken possession of their church, and from the steps of the altar had preached the Gospel to 500 or 600 persons. The idols had long since been given to the flames. One very important circumstance connected with India was, that the Scriptures were being translated into the native language of the Buddhists. The South Sea mission were in a very gratifying state. The recent accounts from New South Wales and Van Dieman's Land—two most important stations, in relation to the mother country, in-

dicated some improvement. In New Zealand, two missionaries are at present employed; one in a new district where the people had shown themselves more friendly than at the old station. It was stated as a lamentable fact in connection with the mission, that the increased intercourse of the natives with British shipping had greatly added to the sum of vice and crime, and interposed great difficulties in the way of the missionaries. In the Friendly Islands, the number of the members in society at the last returns was about 600. In the schools there were about 585 males and 549 females. In Tonga the Gospel had spread with glorious rapidity. The King who had formerly been hostile to the missionaries had become their warm friend and patron. From the Island of Arvon the accounts were still more extraordinary; upwards of 1,000 of the people have turned to the true God. The Chief was zealously exerting himself to suppress idolatry in every part of the island; and had during three days, burnt to the ground all the houses of the idols, with the gods in them. In South Africa there were 13 stations and 15 missionaries actively employed, besides assistants, and the cause was upon the whole going well. In the Mauritius, the state of the mission was not encouraging. One missionary had died in the course of the year and the other had been recalled. At Sierra Leone the state of the mission was better than it had ever before been. There are 360 members of the society, and 45 admitted on trial. In the schools there are upwards of 200 children and adults. In the West Indies the missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence of slavery on the minds of the negroes and people of color. In the whole of these islands there are 61 missionaries employed; having under their care 33,021 members in society, and 7,110 children and adults in the various schools. In British North America the missions had been greatly blessed, and were on the increase. Since the last report three missionaries had died; and 16, some of them having wives, had been sent out to foreign stations. The whole number now employed is 220; the number of salaried catechists 160, and the number of gratuitous teachers and catechists 1,400.—So that including the wives of the missionaries, who were in general most efficient laborers in the field, there were now nearly 2000 agents engaged in the missionary field under the direction of the society. The members on the foreign stations admitted into the society were 42,643, being an increase over the preceding year of 1,557; and the total number of children in the schools 25,269. The total amount of the contributions during the year has been £48,369, 12s. including among other sums received from foreign stations £2,103 from the Hibernian Missionary Society; £1,200 from Jamaica, £29 from the Shetland Islands; £488 from Nova Scotia; and £260 from Van Dieman's Land. Concluding, the Report urged upon the friends of missions to begin the sacred work anew, and prosecute it with increased energy.

RELIGIOUS TRACT SOCIETY.

This Society held two meetings. The first was on the 31 of May, the Marquis of Cholmondeley in the chair.

The report, after noticing the operations of the Society in China, the East and West Indies, British and Spanish America, Africa, the Continent of Europe, and other parts of the world, stated that its publications during the past year amounted to 11,714,964, being an increase upon the circulation of former years of 624,707, besides the numerous tracts published in foreign parts at the Society's expense. The sum received for the sale of tracts and other publications, amounted last year to 21,924l. 18s. 8d; this year they amounted to 26,949l. 11s. 8d; being an increase of 5,061l. 13s. The

total amount of the receipts last year was 27,060l. 14s. 2d; this year they are 31,376l. 6s. 1d. being an increase of 4,315l. 11s. 11d. The new publications issued during the year have been 186; and several new auxiliaries and associations have been formed during the same period.

Mr. Bickersteth said, that the Society had since its commencement circulated no fewer than 170,000,000 of tracts, upon an average 5,000,000 every year was the circulation. But there was a tract that circulated much more than 5,000,000, there was a tract that circulated 32,500,000 annually and 89,000 daily and that tract was the public press—he meant the daily public journals of the country.

Rebivals.

SAULT STE. MARIE.

The following interesting extract of a letter received by a gentleman in Albany, has been furnished for publication in the Telegraph:—

SAULT STE. MARIE, M. T. May 2, 1832.

We have witnessed a most cheering religious reformation. The operation of the Spirit has been particularly powerful in the garrison. Of the six officers and five ladies, only one officer and his wife remain in acknowledged impenitence.—About forty of the soldiers, with five camp women hope that they are christians. Most of these give cheering evidence of a change of heart. The population of the settlement is mostly French and Indian; but little impression has been made on these on account of their language and Catholic prejudices. Of the most respectable of those who speak our language, eight or ten have indulged hope. We have organised a church, now consisting of about 30 members. Mr. Bingham, Baptist missionary to the Indians here, has added to his church 16. He has been occupied several years in translating the New Testament into the Ojibwa language, spoken by the Indians here, with the assistance of the interpreter the mission.

In the five months which I have passed here, we have received the mail but twice; so I have been entirely ignorant of the movements of the world; but the visit we have received from the Sacred Spirit has more than satisfied me.—I have been exceedingly happy in seeing the work of the Lord carried on so powerfully. Every christian would rejoice to hear the prayers which ascend from more than a dozen family altars, and more than fifty hearts in the fort. I am afraid such a fort is not elsewhere to be found in the Union. The temperance society prepared the way for the wonders which our eyes have seen. All the officers but he who remains impenitent, were members of it. Whiskey was banished from the garrison; and now the soldiers have given up their beer and cider except as they procure it without the pickets.

I have had occasion to bless the Lord for sending me to this field of labor. How long it may be his pleasure to continue me in it, I cannot tell; as long as I can be more useful here than elsewhere, I wish to remain.

I have passed the winter very pleasantly in the family of Mr. Schoolcraft, the Indian Agent. He is very much devoted to the cause of religion, and is an in-

strument in the hand of God of doing much for Zion. His wife was the daughter of an Irish gentleman, once the patriarch of this place, and an Indian woman, the daughter of a famous chief. Mrs. S. was well educated by her father, visited Ireland with him, and is now a kind christian sister to me. The first person I buried was her brother's wife. The first persons converted under my ministry here were her two sisters and a brother; the first I ever admitted to church fellowship was her sister; of the first persons I ever baptised were three generations of that family, the aged Indian mother, three children, and three grandchildren. This woman, born near the west extremity of Lake Superior, has been brought by providence here to raise up seven sons and daughters, five of whom, with her son in law Mr. S., were allowed with her to surround the table of the Lord together, and remember there his infinite love. As she returned from that most interesting and solemn scene, on reaching home, she clasped her hands, while tears prevented farther utterance, and exclaimed, "now I am happy!" The sons and daughters speak well both the Indian and English language. One daughter thinks she must be a missionary to her mother's relatives. I hope she will yet attach herself to the mission family which the A. B. C. F. M. has sent to the land of her forefathers. She may do there a vast amount of good. Thus the Lord will remove the mystery from his ways.

I hope to hear that our Saviour has been glorified by the progress of truth with you and through your land. Will you write me and inform me with regard to this, and of the happiness of your own family and of our friends. I hope they will not forget me in their prayers. I think the prayers of christian friends have drawn down the blessing we have realised; if continued, we may hope for still greater exhibitions of the power of God.

JEREMIAH PORTER.

[From the Boston Recorder.]

STURBRIDGE, MASS.

Mr. Editor,—Since the 2d Sabbath in last October, 112 persons have been added to the church of Christ under my pastoral care, as fruits of a religious revival, which still continues with some abatement of interest. Not far from thirty have also been received into the Baptist communion during the same period. Among these are individuals from all classes in society, and of all ages, from twelve to eighty years.

My worthy predecessor in the ministry, who was removed to another field of labor in the autumn of last year, had for a long time been scattering the seed of divine truth with a diligent hand; but for five or six years past was not permitted to witness any thing like a spiritual harvest. The "precious seed," however, was not lost. During the last summer there began to appear no doubtful indications of good, in consequence of some special efforts made by the Pastor, in the church, and in the Sabbath School. Early in September a protracted meeting was held; but not without first entering thoroughly into the work of preparation for it. In some of the preparatory prayer-meetings it was evident to all present that the Spirit of God was moving over the church. The tear, the sigh, the solemn, anxious countenance, uttered a language, which

could not be misunderstood. *A revival began as soon as Christians began to prepare for it.*

The protracted meeting continued three days, and terminated in the happiest results. In the course of one week from the commencement of the exercises, about 30 indulged the hope that they had made their peace with God. No effervescence of animal sympathy was apparent,—no “strange fire” was seen mingling with the heavenly ardor that glowed in Christian hearts when the glory of the Lord thus appeared in the congregation of his people.

Nor did the revival abate when the exercises of the protracted meeting were past and the ordinary means of grace returned: but on the contrary it seemed to increase in power for several months. This will appear somewhat remarkable when it is understood that he who had been the pastor of this church for thirteen years, and in all that time had enjoyed the unbroken confidence of the whole community and enjoys it still, was called away to another sphere of labor, and his successor came and was ordained, *during these months of increasing interest.* I mention these things because they magnify the grace of God, and illustrate, clearer than any thing else can, the *depth* and the *genuineness* of the religious feeling which prevailed among the people of God at that time. Surely we of all others must exclaim, “What hath God wrought!”

J. S. CLARK.

Nickaua and Amity, Schenectady Co., as appears from the Journal and Telegraph, are places highly favored of the Lord. The churches mentioned are those of Rev. Mr. Van Wagener, Dutch Reformed. Religion had been very low at Mr. W.’s first arrival at the place, about a year ago, but soon after it began gradually to revive. Nothing *very special* appeared, till the protracted meetings were held, the one at Nickaua, in November, and the other in Amity, in February. These seasons were greatly blessed. Convictions and conversions were multiplied, but the probable number of subjects has not been estimated. The church at N. has received 81, and that at A. 46. They are of all ages, but chiefly young, and some of them Sabbath school children. Much harmony prevails in the churches, and a new impulse has been given to objects of benevolence.—*West. Rec.*

The protracted meeting at Norway, Herkimer county, we understand, was attended with the happiest results. We have not heard particulars very minutely, but the presence of the Lord was manifest.—*Id.*

Boston.—It is a fact known to most of our readers, that about a year since, a revival commenced in this city, which has continued with no sensible interruption until the present time. We have not the means of ascertaining definitely, the precise number of conversions which have occurred during this period, in all the churches. Large additions, however, have been made to the Congregationalist, Baptists, and Methodists.—There are now between 50 and 60, propounded for admission to the church in Essex street, and we believe that not far from 150 have been added to its communion since the commencement of the revival; and there are now a large number who have become hopefully pious, who are expected to come forward hereafter. During the absence of its pastor, the pulpit has been supplied with devoted and faithful men, and the labors of the Rev. Mr. Finney among the church and con-

gregation, have been remarkably blessed. Attention to the “one thing needful,” still continues among the impenitent, and the inquiry room still gives evidence of the presence of the Holy Ghost.—*Bos. Rec.*

[From the Am. Tract Magazine]

Letter from a Mechanic in New York City.

“I was at work on the wharf; saw a man pick up a little book, look at it, and then throw it down. I ran and got it. I saw it was called, ‘*The Watchmaker.*’—I shed tears. I read it for five days, and became so deeply distressed for my sins, that I was determined to drink no more. I told my wife, who was once a member of the church, but I had been the cause of her leaving it. We had not for many years, ever been inside a church. I used to swear and curse all religion, and was an awful deist and drunkard. My family was in a distressed condition, and often distressed on my account. But, glory to God! all is changed now. My wife and I went to a prayer meeting, and it pleased God to bless her also; and so we are both happy now. Our little children are altered. Our house and all are altered. I am laughed at by my shop-mates, and those who used to drink with me, and curse and swear at religion. But I don’t mind them now. I thank the Lord that he stooped so low as to have mercy on one of the wickedest of sinners. I can never love him enough.”

Socinianism in England.—The author of “Saturday Night,” one of the most talented English writers of the present age, represents this heresy as having nearly lost its influence in that country. The following is an extract:

“The modern history, the fate, and the present actual condition of the doctrine, absurdly called unitarianism, is quite enough to convince any man of sense, that the sceptical argument is a mere sophism, even if he knew nothing of the merits of the question. And this edifying history and spectacle does in fact produce a proper effect upon the minds of men, and does actually seal the theological argument, as it ought. Is unitarianism christianity? Read the story of its rise in modern times, of its progress and decay, and look at the meagre phantom as now it haunts the dry places it has retired to! Is this pitiful shadow christianity? It might be well if certain valiant persons among us, could find more profitable employment than that of hunting a spectre!”

Obituary.

“Man giveth up the ghost, and where is he?”

DIED.—In this city, on the 15th inst. Mrs. Alma Stedman, wife of Mr. Absalom Stedman, aged 42.

In this city, on the 18th inst. Eliza Huntington, youngest child of Mr. L. H. Young, aged 6 months.

In Westville, on the 9th inst., Mr. Samuel Bradley, aged 72.

In Hamden, on the 15th ult., Miss Cordelia Goodyear, aged 22 years. In life she had the ornament of a meek and quiet spirit, and in death was supported by a hope of going to that rest which remains for the people of God.—*Com.*

In Hamden, on the 20th inst., Mrs. Lucy Deming, aged 59.

In Woodbury, on the 12th inst., Mr. Edward Sherman, aged 21.

Drowned at Middletown, on the 16th inst., Mr. Samuel Rainey, aged about 70.

At Mount Vernon, on the 20th inst., John A. Washington, Esq.

In Boston, Richard Derby, Esq. for many years a commander in the U. S. Revenue service; Mrs. Susanna Tufts, relict of the late Hon. Cotton Tufts, of Weymouth, 86.

In Newton, on Wednesday, the 6th inst. Wm. H. Tombs, eldest son of Joseph Tombs, 9 years.

Poetry.

[For the Religious Intelligencer.]

SLAVERY.

Weep, O weep, for Africa in slavery lies,
And mourn till blood flows from your weeping eyes:
Her sons are bound in slavery's cursed chain,
— And life to them is a long life of pain.

They're doom'd to dwell beneath a tyrant's wrath,
Without one ray of hope to cheer their path
Thro' the dark, gloomy mists of future years,
And life is a long scene of groans and tears.

Freedom! let its sacred voice resound,
To every land where mortal man is found,—
But keep it free from those internal fires
Which rage so furious in this land of ours.

Europe has far a better right to claim
The sacred honors of that glorious name,
Than the proud land which boasts of liberty,
Yet where one man in five is born in slavery.

O, ye who sit 'neath freedom's shady bower,
And glory in your wisdom, wealth and power!
Will you feast on the produce of that soil,
Till'd by the labor of the bondman's toil?

Freeman! be wise, and let your slaves go free,
Ere you attempt to talk of liberty;
American! the voice of wisdom hear,
And freedom will sound sweeter to thine ear.

Then a new era would burst on the world,
And the Banner of Freedom be proudly unfurl'd—
And its broad folds would encompass the earth,
Till all would be happy and free from their birth.

Hail! ever-blessed day, auspicious morn!
What harden'd wretch can look on thee with scorn?
None but a tyrant, I presume to say,
Would not rejoice to see that happy day.

New-Haven, June 25, 1832.

SELYAN.

As long as the human heart carries its own fuel for every temptation, we cannot be secure: for he that taketh gunpowder with him had need keep at a distance from the sparks. To rush upon the occasions of sin is both to tempt ourselves and to tempt Satan to tempt our souls. It is very rare that any soul plays with the occasions of sin, but that soul is ensnared by sin: yea, it is morally impossible for that man to get the conquest of sin, that daily sports and plays with the occasions of sin. He that adventures upon the occasions of sin, is as one that would attempt to quench the fire with oil, which is as fuel to inflame and increase its rage.—Brook.

Our strength to stand and withstand all Satan's fiery darts is from our nearness to God: a soul high in communion with God may be tempted, but will not easily be conquered; for this communion is the result of our union, and a reciprocal exchange between Christ and a gracious soul. Communion is Jacob's ladder, where you have Christ coming down into the soul, and the soul sweetly ascending up to Christ, by the divine influences. [16.]

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ANECDOTE.

A boy sitting in a churchyard, on the tomb of his father, thus addressed himself to another boy. "This tomb of my father," said he, "is of marble, his epitaph is written in letters of gold, and the pavement around it is Mosaic work; but nothing appears at your father's grave but a small plain stone at the head and a lesser one at the foot, and a few shovels full of earth over his body." "Before your father shall have been able to remove that fine stone in the day of judgment," replied the other, "mine will have arrived in Paradise!"

LIFE OF WICKLIFFE.

We have received of Mr. A. H. Maltby the life of John Wickliffe. It is a handsome duodecimo volume, and stereotyped by J. & J. Harper, embellished with a fine portrait of Wickliffe, and in paper, type, and general neatness of execution, not surpassed by any of the similar works of the Family Library from those celebrated publishers. This is the first of a series called the Theological Library, "which will be comprised in a limited number of volumes, and is intended to form when completed, a digested system of religious and ecclesiastical knowledge."

There have been few men connected with the history of the church whose lives are more interesting than that of John Wickliffe, who was a celebrated Doctor and Professor of Divinity at Oxford, and deservedly considered as the forerunner of Luther in the Reformation. He was a bold, persevering, and eloquent opposer of the errors and encroachments of the Romish Church. In 1335 he was made by the Scholars, head of Canterbury hall, from which he was displaced by the jealousy and intrigues of the monks and the Pope. From this time, undismayed by the terrors of the papal tyranny, he maintained a noble struggle against that gigantic power which overawed the thrones, and made tributaries of the people of all the countries of Europe. He was summoned before council after council, but never feared to meet his adversaries, and never failed to defend himself and his doctrines with a spirit, ability, and eloquence, which triumphantly vindicated his own character, and carried alarm into the ranks of his opposers. His untimely death put off the period of the emancipation from the tyranny of the Romish Church, till Martin Luther arose to follow his steps and to establish his doctrines on a foundation which will last as long as Christianity itself. The memory of Wickliffe was branded with infamy by the impotent papists—by order of the council he was declared to have died an obstinate heretic, and his bones were dug up from holy ground and contemptuously thrown upon a dunghill.

But his name and his doctrines will ever be revered by all who rejoice in the reformation of the church, long after all his persecutors shall have been forgotten.

Letters received at the Office of the Religious Intelligencer during the week ending June 29, 1832.

Mrs. L. Kellogg, Acron, Ct.; J. F. Trowbridge for G. Turner, Bridgewater, N. Y.; E. Cope, Center College, Ky.; D. Gold, Esq. Winchester, Va.; S. Farrington, Providence, R. I.; E. F. Ensign Esq., Sheffield, Mass.; J. Hyde, Esq. for B. Huntington, Norwich, Ct.; Mrs. J. Dubois, Kingston, N. Y.; Wm. Seymour, jr., Stillwater; L. Burrall, Esq., Cazenovia, N. Y.; A. Crosby, Cambridge, N. Y.; Chas. Fisk, Saxonville, Mass. H. Hart, Elyria, O.